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FOR THE  
HONOUR  
OF THE  
KING,

AND

The great Advancing thereof (amongst men)  
over all Nations in the World :

In the ensuing PROPOSALS tending thereunto :  
Stated in Six PARTICULARS.

Concerning the KING'S Honour :

1. 2. 3. 4. 5. 6.	By His Subjects	{	<i>Unity one with another.</i>
			<i>Submission to all his Laws.</i>
			<i>Faithfulness unto Him.</i>
			<i>Uprightness in Traffick with other Nations.</i>
			<i>Departing from that which dishonoureth both God and the King.</i>
			<i>Being the peculiar People of God; and they having his Spirit to counsel him.</i>

By HUMPHREY SMYTH.

London, Printed for Robert Wilson, at the sign of the Black-spread-  
Eagle and Windmill, in Martins Le Grand, 1661.

# HONOUR OF THE KING

AND  
The great Advancing thereof (amongst men)  
over all Nations in the World.

In the cutting of ROSALS and other tokens  
Served in six PASTORALS.

Concerning the KING'S Honour:

Being the peculiar Property of God, and only  
having his Spirit to counsel him.  
both God and the King.  
Separating from that which is temporal.  
Residing in Traffick with other Nations.  
Faith which was then  
Submission to all his Laws.  
King and nobles.

By HAMPHREY SMITH.

London, Printed for Robert Wilson, at the sign of the Black-Sheep.  
Eagle and Windmill, in Marston St. Oswald, 1661.

# THE HONOUR OF THE KING,

and the great Advancing thereof (amongst  
Men) over all Nations in the World.

## I.

*Concerning the Honour of the King, by the Unity of  
his Subjects one with another.*

**W**ERE All (or the major part) of the  
King's Subjects so in Unity one with  
another, that every man sought each  
others good as much as his own, and so fulfilled the  
law of God therein, by each man's *loving his Neigh-  
bour as himself*; and *doing unto all* (and at all times) *as  
they would be done unto*; having the Bond of Peace up-  
on their hearts, by the Power of his Spirit, who com-  
manded the Christians, not only *to love one another*; but  
*to love their Enemies*; whereby they are so far from De-  
manding or coveting other mens Goods, or wronging any

man in Person or Estate, that *Covetousness* is not named among them, neither could be by any justly charged upon them; but rather the things they possess are acknowledged to be the Lord's, and themselves to be but Stewards thereof, and therefore durst not be unfaithfull towards God or man, in the *Unrighteous Mammon*, lest the Lord should refuse to commit unto them the greater Riches: And were they brought to have a certain knowledge one of another herein, that they durst with boldness confide one in anothers Constancy in those things, without the least fear of being any way wronged, oppressed, or injured by each other; with what abundance of satisfaction would such live upon the Earth? and how desirable and amiable would this be for Christians, and Brethren, to live thus in Unity?

And were they brought not to turn away their faces from their own flesh, nor to slight the Cry of the Poor; but with an Eye of Pitty still to be commiserating the Needy, and much caring how to have Oppression removed, that so with the more chearfulness the Necessities of their poor Brethren might the easier be relieved, and such continual Care to be taken herein, until all Oppressions were brought to an end, and all the Poor kept from want (there being sufficient within the King's Dominions to do it) that what is spent in Vanity might be forborn; and what is wasted in Oppression might be withheld, and other ways found out (as something hath been prescribed by *Thomas Lawrence of Marleborough*) untill there were not one poor Member of all the Body of the King's Dominions to be found, that had need to ask for Food or Rayment

ment; by reason of the Brotherly Care, Love and Unity in the foresaid Subjects.

And all Jealousies and Heart-burnings one against another, and fear one of another, as to be hurt in Person or Estate, or destroyed one of another, to be as clearly removed out of all minds, as if such things had never been; all being contented with the things (and places) that they have, and no man seek another's Goods, or House, or Lands, or Place, or Worldly Honour from him, nor any strive to be greater than another therein; but if any strive, then so to strive, as to excel in Vertue, and in his service of love to his Brethren, and People of his Nation, until Love, Unity, and lasting Peace and Concord spread over all, and all the contrary removed: which would be much for the Honour of the *KING*, not onely all the dayes of his Life, but would reach unto the Ages to come.

# I L

*Concerning the King's Honour, by his Subjects submission (actively or passively) unto all his Laws.*

**W**ere the King's Subjects (or the major part thereof) brought to be as ready to observe and keep all his *Laws*, *Edicts* and *Commands*, which are according unto, and grounded upon good Reason, the Holy Scriptures, and according to God's Witness in their Consciences, as he is to require it; and as freely willing to walk according to all such his good and wholesome *Laws*, *Statutes* and *Ordinances*, as he is to impose such upon them. And moreover, that they could not be constrained to break them by any Foreign

reign Prince, or evil Member at home, but at all times, and in all Cases, standing so faithful, that the King be never dishonoured by their transgression of his just and Righteous Laws, and that for Conscience sake, out of Love, and not for Fear. And moreover, did the King make such Laws and Orders, or suffer such to remain in force, which his Subjects aforesaid did certainly know were contrary to good Reason, and not according to the Scriptures or Law of God, but quite contrary also to God's Witness in their own Consciences; and that such Laws also were well known to them to be destructive to the King's Subjects, and much hurtful to their Estates, and danger of ruining their Families; or, if it should reach to Death or Banishment, yet they not to rebel against the King, nor raise Arms to defend themselves, though they are truly satisfied that such Laws are unreasonable; yet for Conscience sake not to oppose, but *submit unto every Ordinance of man, whether unto the King, or such as are set in Authority under him*: and so, though they cannot *actively* obey those Laws which are contrary to God's Righteous Law, written in their Hearts; yet *passively* to fulfill those Laws also, by a *passive* suffering the Penalties which those Laws require of such as *actively* keep them not; and so *therein* again are those Laws fulfilled also by them: that so it might be said of him, That his Subjects are alwayes ready to fulfill, or submit unto all his Laws and Orders, either by *active* or *passive* obedience, whether they be *reasonable* or *unreasonable*. And a People being brought thus to *submit to the King in all things*, would be very much for his Honour in Truth and Righteousness.



*Concerning the King's Honour, by the Faithfulness  
of his Subjects unto him.*

**W**ere all the King's Subjects brought unto  
such Faithfulness unto him, that he him-  
self could with good Confidence trust them, or him-  
self with them; and, without any doubting, believe  
and know that they would not harm him in the least,  
nor in the least contrive the shortning of his dayes;  
but all desiring his long life, to govern in Righteousness:  
and were they all of such a Principle, and unalterable  
therein, as not to destroy any man's Life, though their  
Enemies, much less a Friend, a Neighbour, or a Chri-  
stian; that the King might be well perswaded of them,  
that they would never harm him, nor plot, nor con-  
spire against him, nor ever offer or intend Violence to-  
wards him, though he had none to guard him; so that  
if he please, he might even with boldness and confi-  
dence at any time trust himself with them, or amongst  
them, without the least danger or fear in himself, know-  
ing all his Subjects to be as careful of his Life, as his  
Life Guard; so that if he please he might not need  
any wayes to keep one Company of his Subjects to guard  
him, for fear of any other of his Subjects; but rather  
of fear of such as are not his Subjects. And were  
his Subjects brought in such Faithfulness, and the  
King well and truly satisfied therein, would it not ease  
him and his Council of much Care and sometimes Fear  
too? and to be so well satisfied in himself concerning  
his Subjects Faithfulness to him herein, that he could  
take

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take their Word for it, without *Oath, Bond, or Surety*. Or, if he had no Word or Promise at all from them, yet could believe and trust them, that they would never *plot* or *rise* against him, nor do him harm, but remain as firm, steadfast, and true to him, as any other Prince's Subjects in the whole World, by any of their *Oaths, Bonds, or other Engagements* whatsoever, if not more constant and steadfast: which, were all the King's Subjects brought unto, would be such an Honour unto the King therein, as would hardly be found belonging unto any Prince in the whole World again.

I V.

*Concerning the Honour that the King might have by the uprightness of his Subjects in their Traffick with other Nations.*

**V**ere all the King's Subjects (or most part of them) brought into Truth, Plainness, and Righteousness, so that their *Yea* was *Yea*, and their *Nay, Nay*; that so all Merchants and Factors could take their Words, and trust to their Words to be of more value than the Oaths of most Princes Subjects in the World; and that in what Nation or Kingdom soever they come in the World, as soon as it was heard they were such a Prince's Subjects, that then both the King of those Dominions, with Princes, Judges, Merchants, Factors and People, might all conclude they were true men of their Words; and that any man might deal with them, and none be afraid to traffick with them, because they abhor Deceit, Defraud and Lying, and all manner of Cozening or Dishonesty.

And



And would not this also promote Trading, and so enrich the Kingdom, and be some means to relieve the Poor? And is not the enriching of the Kingdom for the King's Honour? And what Man or Nation is it, that would desire to deal with Just Men? And would not the Fame of such a Prince, and such his Subjects to deal justly and truly where-ever they come, soon sound over all the World? And would it not be for his Honour, that had such a People as did neither seek nor ask but a Just Price where-ever they come amongst all Nations in the World? And if such Honour before-mentioned be esteemed, what part of it is beyond this, which might cause a King's Name to be renowned over the whole World, having such upright, true, just, honest-hearted men in all things, to his Subjects, is not any other Emperour or Prince could produce the like?

## V.

*Concerning the King's Honour, by his Subjects departing from that which dishonoureth (both God and) the King, and themselves.*

**W**ere all the King's Subjects brought to leave and utterly to forsake the Devil and all his Works, the Pomp and Vanities of this wicked World, and all the sinfull Lusts of the flesh, and the carnal desires of the same; and so to leave and utterly forsake all manner of Evil in word and deed, and to bear no Malice or Hatred in their Hearts; to keep their Tongues from Lying and Evil-speaking, seeing it is the evil words that corrupts the good manners; and so not to speak proud-

ly, nor contemptuously, no nor of the meanest Member in the Nation : but to abhor and leave *Arrogancy*, with all manner of *Voluptuousness*, knowing, that *God resisteth the Proud* : and so not one such prophane person as *Lord Esau* to be found amongst them ; not one Swearer, nor Liar, nor Thief, nor Murderer amongst them ; neither yet a Drunkard, nor a Glutton, nor a Whoremonger, nor a Covetous Person (*which is Idolatry*) to be found amongst them ; nor any that spend their dayes in Vanity, nor that abuse or waste the good Creatures of God in any of the King's Dominions, whereby any of his Subjects may come to want to his dishnour. And were they all brought to *for sake the very Appearance of Evil*, and so never to transgress any of his good *Laws*, to his dishonour : herein also would this be for the Honour of the King.

And thus might his Fame ring over all the World, and be of great Renown among all the Upright-hearted in all Nations : for what is a King without his Subjects ? and when is a King more honoured by his Subjects, than when his Subjects themselves are most honourable, and act most noble and honourably ? And what is more honourable and more noble in the outward practice among the sons of men, whereby a King might be honoured, than the things aforesaid ? Nay, doth not the Principles, Qualities and Practices aforesaid,

make men more noble and honourable than the Titles of † *Lord Esau*, or † *Dukes of Edom*, or † *Princes of Ismael*, seeing *Abraham* was a Wanderer, and *Jacob* a Pilgrim, and *Israel* dwelled in twelve *Princes*. Tents : who obtained a good Report through

ough Faith, and whom God hath redowned with  
an everlasting Honour.

## V I.

*Concerning the Honour of the King, and also his great Be-  
nefit, by his Subjects being the Peculiar Chosen People  
of God, and their having the Spirit of the  
Lord to counsel Him.*

**W**ERE many of the King's Subjects the true Ser-  
vants and Children of the Invisible God of Hea-  
ven and Earth, by true Mortification, Sanctification,  
and Regeneration, and truly led, moved, and guided  
by the Spirit of God; and many of them so grown in-  
to the Power and Wisdom of God really, and abso-  
lutely so having the Spirit of the Lord poured forth  
upon them in these latter dayes, according to the Pro-  
mise of God, which must be and is already fulfilled,  
that at a needfull time One of them having (as it  
was said of *Daniel*, chap. 5. v. 11.) the Spirit, Light,  
Understanding and Wisdom being found in him, could  
shew unto the King such a thing or things, or secret  
Determination of God, which all others (the King's  
Wise-men) whomsoever could not; and to discover  
the lurking of the King's Enemies unto him, and their  
secret purposes against him, though they were far re-  
mote; as *Elisha* discovered unto the King of *Israel*,  
that which the King of *Syria* in his Bed-chamber con-  
trived against him, whereby the King of *Israel* escaped  
the Plots, not once or twice, 2 *King*. 6. 10. And that  
they could and did at any time, and often times (as  
promised of the Lord) declare and shew unto the King,

the Counſel of God concerning himſelf and his Kingdom, and what would come to paſs concerning both and how he might avoid the *Evil*, and chooſe the *Good*, like as *Samuel* and other Prophets, who had the Spirit, were wont to do unto the Kings of *Iſrael* in the dayes of old, that ſo his Throne might be eſtabliſhed in Righteouſneſs; which would be more than an ordinary Honour for the King; and God might bleſſe and proſper him for their ſakes, as He did *Pharaoh* for the ſake of that one faithful man, *Joſeph*, after the King had releaſed him out of Bonds.

But by this time many might ſay unto me, as a Lord ſaid unto the Prophet, when he ſpoke of things much unlike to come to paſſe, *How can theſe things be, though God ſhould make Windows in Heaven?*

To which I answer, That though I do not affirm, that all thoſe things ſhall come to paſſe concerning him; yet I ſay, that many are already, and many more may come to the ſtate aforeſaid; And it would be his Happineſs, and more for his Honour than men can yet receive, to be Chief Magiſtrate among or over ſuch a People, and to have moſt of his Subjects ſo qualified, and great would be his Peace thereby.

And thus further I ſay, That the God of Heaven and Earth hath promiſed that a People *ſhall be all Righteous*, and that *Iniquity ſhall ceaſe*, and the Nations *ſhall learn War no more*, but every one *ſhall reſt under his own Vine*, and none *ſhall make them afraid*: And they ſhall be in league with the ſtones of the field; and the Beaſts of the field ſhall be at peace with them. And the Lord God hath brought many into the entrance of theſe things, that with Chriſt in the Prophet, they can  
give

*turn their Backs to the smiter, and their Cheeks to him  
plucketh off the hair.* And if it were well if that  
the King's Subjects were come to the things afore-  
said, and to live in that upright state; Then it is not  
that some are come unto that state already. And  
the Little that is begun towards this Work were che-  
rished, might it not grow and increase towards that  
state hinted at in the former brief Particulars, touch-  
ing the *Honour of the King*? though there is an Honour  
which exceeds all this.

And certainly the Word of the Lord will stand for  
ever, though men and their Powers, and Heaven and  
Earth may passe away: And assuredly the God of  
Righteousness hath begun his Work in this Nation,  
and in the Hearts of many of his Little Ones; and a  
*Little One* ( he hath said ) *shall become a Thousand, and a  
Small One, a strong Nation*; and *the Kingdoms of this  
World shall become the Kingdom of our God and of his  
Christ*. And what if a Nation be born at once, and  
shall bring forth before her travel, and the Lord an-  
swer before his People call, and hear while they are  
yet speaking, and multiply the Seed of *Abraham* as  
the Stars of Heaven, and increase the Innocent Flock  
of his Fold as the innumerable Plants upon the face  
of the Earth, that Sin and Iniquity may have an end,  
and Righteousness reign for evermore?

And if it be further enquired, *How the King might  
have his Subjects truly principled and qualified as afore-  
said*; or, *have such Subjects generally thus for his great  
Honour*?

I answer further ( to the Everlasting Praise of God )  
That there are many (which may well be called some  
of

of his trueſt Subjects in his Dominions ) that are already truly principled, and qualified as aforeſaid ; and more are entering and growing up into the ſame Faithfulneſſ, Love, Unity and Peace with all men, and God will encrease them ; and it might be much for the Honour of (God and) the King to encourage them therein ; and much for the diſhonour of God, and diſhonour and great diſadvantage of the King divers wayes, if he ſeek, or ſhould be perſwaded to ſeek the hinderance of theſe things, or of his Subjects, who are thus already qualified, or the Increase of their number therein, or their Increasing in the Honeſt, Noble, Honourable, Upright things aforeſaid : which things might make for the Honour of the King ; and will certainly be for the Glory of God.

And this is written by one that deſireth the Peace of all the Nations, and Unity amongst all men ; and that many more may come into the Righteous Things aforeſaid, which would be for the Glory of God, the Honour of the Chief Magiſtrate, the great Benefit of the Nations, and much Comfort to themſelves. And that deſireth the Increase of Love, Truth and Virtue, which brings into the true Honourable Nobility ; for the which this is written, That men may come into the true Noble and Honourable Eſtate in the ſight of God and all Juſt men, among whom I am a true Friend to them all in Love,

*The Tenth of the  
Fourth Month.*

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*Humphrey Smyth.*



